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BOOK NOTICES

Sources of the Synoptic Gospels. By Carl S. Patton. (University of Michigan Studies, Humanistic Series, Vol. V.) New York: Macmillan, 1915. Pp. xiii+256. \$1.30.

Much careful and intelligent work has gone into this attractive book, one of the few dealing with the synoptic problem that have appeared in America. It is strange that Mr. Patton shows so little acquaintance with other American work on the subject. Thus he strongly commends the third edition of Huck's *Synopse* without being aware that it owes its distinctive features to an American publication used without acknowledgment. Mr. Patton first presents what he considers the generally accepted results of synoptic study and then proceeds to the analysis of "Q" into "QMT" and "QLK," and to the assignment to each of some of the material peculiar to the gospel in question. This meets some conditions of the problem, but for those who cannot admit the existence of such a document as Q as among the accepted results of synoptic study this assumes too much. Indeed, it is precisely in his discussion of the existence of Q that Mr. Patton's argument is disappointing. It is strange to read that the unity of the Peraean section "is harder to demonstrate than is the unity of Q" (p. 217). Mr. Patton's view that Mark probably used Q (p. 248) builds upon too slight a foundation and loses sight of two important considerations: first, that the ultimate documents lying back of the Synoptic Gospels would naturally contain a modicum of common material orally derived; and, second, the use of Q in Mark assumes the work of an editor or redactor, whereas Mark is still too rough and obscure to admit the view that it has gone through an editorial process. Such a view, moreover, crowds events too closely; the Petrine memoirs, written after Peter's death, must be combined with Q in time to be available for Matthew about the time of the fall of Jerusalem. Mr. Patton suggests for Matthew and Luke a date about 85-95, but that does not take sufficient account of the general atmosphere of Matthew.

Mr. Patton holds Q to have been an Aramaic document used by Matthew and Luke in different Greek translations, while the Q used by Mark was an earlier form than these. This yields a bewildering series of Q's: two Aramaic forms of it, a Greek translation of each of these, and an earlier form used by Mark (p. 256). It is just the fact that the Q theory leads to conclusions so improbable that has made it discredited. Presenting itself as a one-document solution of the non-Markan resemblances of Matthew and Luke, it turns out to be a whole family of documents, and our old friend the two-

document hypothesis, of which Q is a legacy, emerges finally in the form of six documents.

The use of Huck's *Synopse* has carried with it the antiquated text of Tischendorf, and imposes upon Mr. Patton such problems as the supposed change by Luke and Matthew of *ὑπαγε* in Mark 2:9 to *περιπάτει*. But the more critical text of Westcott and Hort here has *περιπάτει* in all three, and the disagreement pointed out by Mr. Patton on p. 94 disappears. The unsuitability of the old Tischendorf text for careful synoptic study is familiar to most workers in the synoptic problem, and the use of a better text would have simplified Mr. Patton's task and improved his work. Some of his spellings, however, are neither Tischendorf nor Hort, e.g., *κράββατον*, p. 94, which is perhaps a reminiscence of the Received Text. Indeed, the printing of the Greek on pp. 94, 95 is disastrous, exhibiting no less than ten misprints. That Mark had already lost its original conclusion when it was used by Matthew, p. 72, is a view open to very definite objections, and it is the settled conviction of the present reviewer that Mark was complete when Matthew used it and that Mark's original conclusion may still be seen imbedded in Matt. 18:9, 10, 16-20.

Mr. Patton's study is a gratifying illustration of renewed American interest in the synoptic problem. It is excellent in its effort to keep in close touch with the gospel materials and contains many excellent remarks. It shows careful study of the German and English literature of the subject. But it is unconvincing as a whole because it has been too much influenced by the fetish of Q now assuming such protean shapes that its very originators would hardly know it. And it fails to take account of the natural freedom with which the early evangelists treated their materials. The preparation of a bibliography would have helped the reader, and the author as well, for it would have introduced him to some very careful monographs on points with which he deals.

The Social Principles of Jesus. By Walter Rauschenbusch. New York: Association Press, 1916. Pp. 198.

This little book takes seventh place in a series of textbooks known as "College Voluntary Study Courses." The book is written under the direction of the Sub-Committee on College Courses, the Sunday School Council of Evangelical Denominations, and the Committee on Voluntary Study Council of North America Student Movements, representing twenty-nine communions. The series is designed to cover a period of four years, and this book is designed to cover twelve weeks. Each